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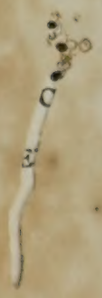

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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

Vol. XXIV, 1935-36

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(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is *"similarity of aim, purpose and teaching,"* and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult
or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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A U M

Let a man leave anger, let him forsake pride, let him overcome all bondage! No sufferings befall the man who is not attached to either body or soul, and who calls nothing his own. —DHAMMAPADA.

THEOSOPHY

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PRECURSORS OF H. P. B.

RALPH WALDO EMERSON

IN the Library at Concord, Massachusetts, there stands a bust of the American philosopher, Ralph Waldo Emerson. The face of this bust is asymmetrical. That is to say, if the face is viewed from two different angles, it presents the appearance of two different men.

This physical characteristic seems to permeate the whole of Emerson's nature. If we look at his mind from two different angles it, too, seems to belong to two different men. On the one side we see the shrewdness and analytical quality of the West; on the other side the calmness and meditative quality of the East. At one moment the poet, the dreamer is present; at the next moment the shrewd Yankee who sold his apples in the Concord market and saw to it that they brought the highest price. His religious views present the same characteristic. Today he seems to be a devout Christian; tomorrow an equally devout Buddhist or Brahmin. He is, in other words, a living example of that law which he so consistently taught throughout his life—the law of opposites. Everything in the Universe, he says, is dual; everything has its opposite. And it requires the union of these two opposites to make the perfect whole.

And so, taking him at his word, we must unite the two seeming opposites in Emerson's nature if we would understand the man as a whole. When we have done this, we will see that his description of Plato is in reality an excellent description of himself:

> "The unity of Asia and the detail of Europe are in his brain. Metaphysics and natural philosophy expressed the genius of

> Europe; he substructs the religion of Asia as the base. In short, a balanced soul was born, perceptive of the two elements."—*Plato: the Philosopher.*

But even to regard Emerson as a whole is not enough. In order to really understand him, we must look at him as a part of a still larger whole. His philosophy must be considered in its relation to that complete system of thought known as Theosophy; his life-work must be considered in its relation to the Theosophical Movement.

Considering the fact that Emerson never called himself a Theosophist, and that his life was well-nigh spent before the Theosophical Movement of the last century was publicly launched, what right have we to presume that his work was in any way connected with Theosophy? H. P. Blavatsky herself answers the question. In an article written in 1890 she says:

> "Thousands of men and women who belong to no church, sect or society, who are neither Theosophists nor Spiritualists, are yet virtually members of that Silent Brotherhood the units of which often do not know each other, belonging as they do to nations far and wide apart, yet each of whom carries on his brow the mark of the mysterious Karmic seal—the seal that makes of him or her a member of the Brotherhood of the Elect of Thought. Having failed to satisfy their aspirations in their respective orthodox faiths, they have severed themselves from their Churches in soul when not in body, and are devoting the rest of their lives to the worship of loftier and purer ideals than any intellectual speculation can give them. . . . Carrying in the silent shrine of their soul the same grand ideals as all mystics do, they are in truth Theosophists *de facto* if not *de jure.*"

And so, taking H. P. B.'s own words as our standard of judgment, we can easily see that Emerson, as well as many others not calling themselves Theosophists, were in reality forging some of those invisible links that connected the Theosophical Movements of the 18th and 19th centuries. Let us remember that the Messengers sent out periodically in the last quarter of every century westward had appeared that time in vain. St. Germain and Cagliostro went down into history as clever charlatans. The only man whose powers and knowledge could have been easily tested by exact science—Friedrich Anton Mesmer—had been hooted from the scientific arena by the greatest "scholars" of Europe. Therefore it was left to men other than professed Theosophists to carry

on the work of the Theosophical Movement of the 18th century and to plough the ground for the Messenger of the 19th.

Emerson must have had an intuitive perception that his work was to plough the field for one greater than himself, for as early as 1838 he addressed the Senior Class of Divinity College in Cambridge with these pregnant words.

> "I look to that supreme Beauty, which ravished the souls of those Eastern men, to speak in the West also. *I look for the new Teacher,* who shall follow so far those shining laws, that he shall see them come full circle; shall see their rounding complete grace; shall see the world to be the mirror of the soul; shall see the identity of the law of gravitation with purity of heart; and shall show that Duty is one thing with science, with Beauty and with Joy."

The bond that unites Emerson with Theosophy and the Theosophical Movement is the same bond that unites Theosophists, wherever and however situated. It is the bond of *similarity of aim, purpose and teaching.* Emerson's aim and purpose were the same as the three Objects of the Theosophical Society. He constantly reiterated the Brotherhood of man and nature. He always encouraged the study of comparative religions, sciences and philosophies, and followed himself the advice he gave to others along this line. He continually pointed to the spiritual powers latent in man and urged their development.

The method used by Emerson in expounding his own philosophy and that used by H. P. B. in writing her *Secret Doctrine* were curiously similar. Both disclaimed any authority for statements made. Both tried to arouse the intuitive perception of their readers. Both used the method of analogy, correspondence and symbols.

The three Fundamental Propositions which form the basis of Theosophy were also the basis of Emerson's philosophy. His doctrine was that of Unity in diversity and he proclaimed the presence of the One Life in the whole of Nature. He considered Polarity, or the Law of action and reaction as the fundamental Law of the Universe. He pointed to the presence of the God within man himself, and urged "self-induced and self-devised efforts" as the only means by which man's evolution can proceed.

The net of destiny, woven from the threads of heredity, environment and family traditions, was tightly drawn around Ralph Waldo Emerson from the day of his birth. His family Karma was interwoven with the Church, for most of his forefathers, from the very first one who landed on American shores, were clergymen, of one

denomination or another. He was born in the Parish House of the First Unitarian Church in Boston, where his father was minister. His formative years were filled with a struggle between the call of the Church and his family expectations on the one hand, and his own inner convictions on the other. The dictates of family duty led him finally into a luke-warm adoption of the ministerial profession, where he hoped to achieve the substance by practicing the form. His inner conviction finally triumphed, and he severed his connection with the Church. His rebellion against Christianity as it was taught and practised in the Churches was openly and fearlessly expressed to the Senior Class of Divinity College:

> "Historical Christianity has fallen into the error that corrupts all attempts to communicate religion. As it appears to us, it is not the doctrine of the soul, but the exaggeration of the personal, the ritual. It dwells with noxious exaggeration about the person of Jesus. The soul knows no persons. By this monarchy of a Christianity, which indolence and fear have built, the friend of man is made the injurer of man."

As the worship of the personality of Jesus was decried by Emerson, it is not surprising to find him opposed to the idea of a personal God. He revolted against the dual concept of God as presented by Paley and Calvin, and recorded in his Journals his reverence of the Oriental conception of the impersonality of Brahma. To Emerson, God was

> " . . . not a relation, or a part, but the *whole*. Being is the vast Affirmative, swallowing up all relations, parts and times within Itself."

Emerson's concept of God is thus seen to be identical with the Theosophical concept, which denies a personality to the Universal Principle, the Root of all, from which all proceeds, and into which all will finally be re-absorbed. The Theosophist finds God in every atom of the Cosmos, visible and invisible. It is Law itself, and consequently admits of no miracle. As Emerson says:

> "The word Miracle, as pronounced by Christian Churches, gives a false impression. It is *Monster*!"

As Emerson's God was no Person outside of man, the futility of prayer was apparent to him. He says:

> "Men's prayers are a disease of the will. Prayer that craves a particular commodity is vicious. Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. But prayer as a means to effect a private end is theft and meanness. It supposes dualism and not Unity in nature and consciousness. As soon as

> the man is one with God, he will not beg. He will then see *all prayer in action.*"

Every Theosophist recognizes the absurdity of addressing a verbal prayer to an Absolute Principle. But every Theosophist knows the efficacy of what might be called Will-Prayer, addressed not to an outside God, but to the "Father" within himself. "Pray not—but *act*" is the Theosophist's prayer. And where is the Theosophist who would not applaud Emerson's advice to the Divinity students on that afternoon in July when he told them to "dare to love God without a mediator or veil" and to "acquaint themselves first-hand with Deity?"

Creeds and sects were viewed in their true light by Emerson—as separative and destructive to the true purpose of religion. A creed was to him a "disease of the intellect", a sect "an inelegant incognito devised to save a man from the vexation of thinking." He said that a really wise man would refuse to belong to any creed or sect, as these were only "Unthinking Corporations".

Emerson's religious revolt was always against the narrowness and bigotry of churches and creeds, his aim to present the Unity of all religions and the Brotherhood of man, irrespective of race, creed, color or religious affiliations. He felt that behind all religions there must be a common source from which all had sprung, a common basis in which all could be united. He says:

> "The accepted Christianity of the mob of churches is now, as always, a caricature of the real. The *heart* of Christianity is the *heart of all philosophies.* Can any one doubt that if the noblest saint among the Buddhists, the noblest Mahometan, the highest Stoic of Athens, the purest and wisest Christian, Confucius in China, Spinoza in Holland, could somewhere meet and converse together, they would all find themselves of one religion? And all would find themselves denounced by their sects, and sustained by those believed adversaries of their sects?"

He believed that there was an "obscure and slender thread" that ran through all religions, philosophies and mythologies, tying them together. If he had lived a few years longer he would have found that "obscure and slender thread" in the string that H. P. B. used to tie together the "nosegay of culled flowers" which she brought to the Western world.

But that "thread" had not yet become visible during Emerson's years of search. Therefore, having failed to find it in the West, he turned to the ancient East for inspiration and guidance. As he says in "The American Scholar":

> "When the intervals of darkness come, as come they must, when the sun is hid, and the stars withdraw their shining,—we repair to the lamps that were kindled by their ray, to guide our steps to the East again, where the dawn is. We hear, that we may speak."

Having kindled his own torch at the flame of Eastern lamps, he held it aloft so that his own people might see the dangerous waters into which the bark of Western civilization was slowly but surely drifting, and turn their prow toward the East. He boldly rebuked the men of his time for wasting their strength and energy in riding, hunting and brandy-drinking, as well as for the solemn gravity with which they viewed the absurd follies they called life. He pointed to "Orientalism" as the only remedy for their "musty, self-conceited lives." He feared that his advice might shock some of them, but assured them that in the doctrines of the ancient East they would find "a thunder never heard before, a light never seen before, a power that trifles with time and space."

Emerson's interest in the East appears very early in his life. He began jotting down his thoughts in his Journals at the age of sixteen, and one soon comes upon references to India. By the time he was nineteen he was already reading translations of Indian texts and writing poetry of a decidedly Eastern character. In his twenty-seventh year the central idea of his poem *Brahma* appeared in his Journal, and that same year he wrote:

> "There is nothing for me but to read the Vedas. It contains every religious sentiment, all the grand ethics which visit each noble poetic mind."

Emerson possessed one of the first copies of the *Bhagavad-Gita* sent to this country. In regard to this book he says:

> "It was the first of books; it was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and another climate had pondered and thus disposed of the same questions which exercise us."

He called the Zoroastrian, Indian and Persian Scriptures "majestic, and more to our daily purpose than this year's almanac or this day's paper." His admiration of Buddhism is seen in his comparison of it with Transcendentalism. Buddhism, he says,

> " . . . is the necessary or structural action of the human mind. Buddhism read literally, the Tenet of Fate, Worship of Morals, or the Tenet of Freedom, are the unalterable originals

> in all the wide varieties of geography, language and intelligence of the human tribes."

The inspiration of Emerson's philosophy has often been traced to Plato, and Emerson's own statement that "out of Plato come all things that are still written and debated among men" has been taken to mean that Emerson considered Plato as the original and central sun of philosophical thought. On the contrary, Plato was to him only the focal point in which the spiritual and intellectual rays of the East met and converged. As every Theosophist knows, Plato's teachings were merely reiterations of truths uttered centuries before by such sages as Vyasa, Kapila and Patanjali, and the Platonic philosophy was merely a compendium of ancient systems. Emerson says in his Essay on Plato:

> "Plato, in Egypt and in Eastern pilgrimages, imbibed the idea of one Deity in which all things are absorbed. Having paid his homage to the Illimitable, he then stood erect, and for the human race affirmed: 'All things are knowable!' That is, the Asia in his mind was first heartily honored. . . . The unity of Asia and the detail of Europe Plato came to join, and, by contrast, to enhance the energy of each."

As the teachings of Plato were closely associated in the mind of Emerson with those of the ancient East, so also was the relationship between the purely Platonic teachings and those of the later Neo-Platonists clearly recognized. Augustine, the Bishop of Hippo, admitted that the doctrines taught in the Alexandrian School were the original esoteric doctrines of Plato, and Porphyry has shown the philosophy of Plato as having been taught and illustrated in the Mysteries. When we stop to consider the fact that one of the most important missions of the present Theosophical Movemen is to revive the work commenced by Ammonius Saccas, the efforts of Emerson along this line assume a deeper significance. For it was largely due to his efforts that the mind of the American people was led to a reconsideration of the teachings of Neo-Platonism and Platonism, and through them back to the doctrines of the ancient East.

And so, in considering Emerson's life-work in its relation to the Theosophical Movement, we can see that he forged three important cyclical links in preparation of the fourth.

He helped to re-establish the five thousand year cycle by bringing back the words of Krishna in the *Bhagavad-Gita*. He linked that cycle with the twenty-five hundred year cycle by turning the mind of the West back to Plato and the Buddha, and showing the con-

nection of their teachings with the more ancient ones of Krishna. Through calling attention to the work of the Alexandrian School, he strengthened the fifteen hundred year cycle—the cycle of reincarnation. Uniting these three links into a chain of perfect continuity, he paved the way for the Teacher in whom all three cycles converged—H. P. Blavatsky, the Messenger of 1875.

THE MANIFESTATIONS OF GENIUS

Genius, as Coleridge defined it, is certainly—to every outward appearance, at least—"the faculty of growth"; yet to the inward intuition of man, it is a question whether it is genius—an abnormal aptitude of mind—that develops and grows, or the physical brain, *its vehicle*, which becomes through some mysterious process fitter to receive and manifest *from within outwardly* the innate and divine nature of man's over-soul. Perchance, in their unsophisticated wisdom, the philosophers of old were nearer the truth than are our modern wiseacres, when they endowed man with a tutelar deity, a Spirit whom they called *genius*. The substance of this entity, to say nothing of its *essence*—observe the distinction, reader,—and the presence of both, manifests itself according to the organism of the person it informs. As Shakespeare says of the genius of great men—what we perceive of his substance "is not here"—

> "For what you see is but the smallest part . . .
> But were the whole frame here,
> It is of such a spacious, lofty pitch,
> Your roof were not sufficient to contain it . . . "

This is precisely what the Esoteric philosophy teaches. The flame of genius is lit by no anthropomorphic hand save that of one's own Spirit. It is the very nature of the Spiritual Entity itself, of our *Ego,* which keeps on weaving new life-woofs into the web of reincarnation on the loom of time, from the beginnings to the ends of the great Life-Cycle. This it is that asserts itself stronger than in the average man, through its personality; so that what we call "the manifestations of genius" in a person, are only the more or less successful efforts of that EGO to assert itself on the outward plane of its objective form—the man of clay—in the matter-of-fact, daily life of the latter.—*H. P. B.*

COMMON-SENSE OCCULTISM

YOGA practices and would-be practitioners of this greatest of all sciences are peculiar to no cult or sect or people. Like a tide or wave in the sea, the great currents of manifested existence, the influences of each world or state or kingdom, affect all the others, down to their minutest constituent units:

> "From *Gods* to *men,* from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, whose links are all connected. The Law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their occult relations to each other."—*The Secret Doctrine*, I, 604.

The whole theorem of true Occultism is contained in this statement. All life is the conscious or unconscious efforts of beings to gain or maintain desirable relations, to avoid or dissolve undesirable links with other forms. What is called "practical occultism" is the conscious effort of the individual man to understand and apply "the laws of nature" to his own purposes. In this inclusive sense all philosophies, all religions, all sciences, the daily life of every man, are so many experiences and experiments in practical occultism. From these efforts there results the infinite variety of successes and failures whose sum-totals are carried forward from incarnation to incarnation as character, tendency, qualities, affinities, by the persisting Self. These *Nidanas* and *Skandhas,* as they are named in Sanskrit, are the elements of the changing self—the seeds of all Karma, the germs of the wheat and the tares which the Ego cultivates, all too indiscriminately, in the field of human existence.

Our bodies represent one set of *Skandhas*; our senses another; our minds a third. Each of these is capable of many subdivisions and classifications, for all are compounds in the ordinary acceptation and use of terms—that is, they all represent effects and affects, accumulations and combinations. In a higher meaning, all these are Elements—in the lexicon of Occultism they are the *rudiments* of being, substantial powers, intelligent forces, varying infinitely in their capacities for association and dissociation. They are all alike forms of *Prakriti,* whether called by us Matter, Force, Energy, as in science; or angels, devils, "spirits" of one sort or another, as in religion. Our body is an army of "lives" or rudi-

mentary entities of many grades; so with our senses, and so with our minds. All three have an existence independently of each other, a plane or world of their own, where each exists in combinations of its own kind, unknown to us, besides the permanency of the *unit*-beings themselves. H. P. Blavatsky flashes before our gaze the Occult World in two vivid sentences (*The Secret Doctrine*, I, 107):

> " . . . cosmic dust is something more; for every atom in the Universe has the potentiality of self-consciousness in it, and is . . . a Universe in itself, and *for* itself. *It is an atom and an angel.*"

We are therefore in very truth "entertaining angels unaware", and in quite another than the religious notions on the subject, even in our occupancy and use of a body which, in scientific and popular conception, consists of "atoms". "Angels" or "devils" or "atoms", organic and inorganic, our bodies, whether as collective humanity, or as individual men, are what we have made them through our wise or unwise use of our own "occult powers". Our bodies are the vehicle and instrument of our senses which are themselves one world higher in the scale. We know our bodies only experimentally through our senses; we know both body and senses only through our minds. All three are "links in an immense chain" by means of which we, who belong to a still higher link, come into contact with the whole of great Nature—our fellow beings of every grade. "Action and reaction are equal and in opposite directions". Hence senses and bodies mutually prosper in right "occult relations", suffer from the reverse. So with the relation of the mind with senses and bodies; so with the Ego in relation to all three—for "Spirit when invested with matter or *prakriti* experienceth the qualities which proceed from *prakriti*; its connection with these qualities is the cause of its rebirth in good and evil wombs."

METHODS OF THEOSOPHICAL WORK

No one method is to be insisted on. Each man is a potency in himself, and only by working on the lines which suggest themselves to him can he bring to bear the forces that are his. We should deny no man and interfere with none; for our duty is to discover what we ourselves can do without criticising the actions of another.

—*W. Q. J.*

THE UNKNOWN MIND

I.

MIND is man's profoundest problem. He prefers, however, to look upon the outer cosmos rather than to acquire knowledge of the universe within. The science of today has gained but little knowledge relative to the nature of mind, and so long as the attention is concentrated solely upon the manifestations of *lower* Manas, only the rare intuitional or altruistic psychologist can penetrate deeper than the psychic nature.

To use the findings of psychology for business purposes is characteristic of our materialistic trend. As the machine makes opportunities scarcer for the wage earner, psychology steps in to help choose the most efficient slaves for its cogs, while those who fail the tests become the dregs of our artificial system. Were we under the sway of true psychology no man would be without his place in the long "assembly line" of brotherhood. Theosophically speaking, the only difference between the normal man and the psychopathic case lies in the fact that the former is sowing and the latter is reaping. To sow with knowledge of the forthcoming crop is our need—otherwise we may reap the whirlwind.

Mind, by right of its descent, is the moral preceptor of the senses. It is the Promethean gift to animal man, the fire which may transmute the earthen vessel into the vase of gold. We, however, live in a civilization immersed in sense life and cannot perceive the *function* of thought. "There is a difference between thought and the perception of thought. We are always thinking, but we do not always perceive our thought. That comes from the fact that the principle that perceives the thoughts also perceives the sensations, and occupies itself with both in turn." Plotinus thus feels the pulse of mind and notes its fluctuations between thought and sensation. Just as life continues in the body between the heart beats, so thought continues when the perceiver is immersed in sensation. Herein may be seen the difference between the mass of human kind centered in the life of the personality, and the rare student who perceives thought for what it is, in order to control it.

The stream of thought reveals to the distracted attention only its surface eddies. As thought is constantly registered in the astral light, naught escaping, a mighty current is formed in which causes accumulate. From them, effects are precipitated momentar-

ily in our lives. That which is true of the individual mind is also true of the race mind. No wonder we are swept from war to speculative frenzy only to fall deep in depression.

Upon what is man constantly thinking? The importance of this question looms large when we examine his present state. Were our educators to realize that it is the bent given to the stream of thought—a life's meditation—which is all potent for good or ill, methods of education would be centered upon giving the student a moral basis for the control and direction of mind. Let the early years be devoted to such an adjustment, and, degree or no degree, later years would find the individual in harmony with environment. The training of the young mind to retain encyclopaedic facts—to "pass" in this or that subject—obscures its function as the moral preceptor of the senses.

What are true morals? Surely not the codes set up by various tribes, races or nations, varying with location and climate. We must look deeper for the basis for moral action. To gain light upon the subject let us observe certain phenomena of the mind. Mind is not the brain, nor its astral counterpart—the register of sensations and memory. The higher aspect of mind acts while the brain lies dormant in sleep. It may censor dreaming to the elimination of that which is impure. The bringing through from the dream state of a symbol or allegory originating in the deep sleep consciousness gives a clue to the true nature of the higher mind.

Symbolism characterizes the language of the spiritual man. This accounts for the nature of true dreaming. In the waking state the mind may view life in the light of these symbols, be they geometric or vested in allegory. By way of example, say that a dreamer has been confronted with a series of wave-like lines, and has intuitively felt that they represented the soul of an idea. We then have a notation of the fact that ideas descend from the higher planes as vibrations. But bodily sensations also resolve themselves into vibrations as they pass through the nerves into the brain; also true of that which is carried as visual sensation from the retina, and as sound from the ear drum. From below, then, there is received one set of vibrations, and from above, another. The mind cannot receive higher vibrations if disturbed by those of the outer senses. For that reason the deep-sleep state provides the appropriate calm. Eventually the incarnated mind must be prepared to become the vesture of the creative and dynamic energies of spirit.

Further assume the symbol to be vested in prismatic colors, and

there glows before us a glyph of far deeper significance. A white ray of light passing through a prism never fails to produce harmonious colors. Even so, harmony ensouls the highest ideation. Harmony is the basis of all true morals. When thought, word and act vibrate in unison with spirit, the resulting inner peace brings about an adjustment to environment, charity toward fellow beings. Inner peace can come only as the perceiver is awakened to the necessity of controlling the vibratory nature of the lower self. This means mental tension far greater than that ascribed to the traditional "tired business man," whose state is but physical and nervous. The tension necessary for true moral action is produced by constant attention upon the nature of the thoughts entering the mind. Does not the violin string depend upon tension for its normal pitch? Just so, the attuning of the mind to the dynamic impulses of spirit requires steady tension—the normal state of higher mind. That higher mind functions on its own formless plane. On that plane forms are produced instantaneously by the imagination (*Kriyasakti*). But these forms are metaphysical. Their physical counterparts must manifest through the brain on the physical plane. Thus that feeling which we know as fatigue following tension on the physical plane is non-existent on the metaphysical plane of higher mind, which is formless.

Formlessness, when applied to the higher planes, signifies the idea of freedom from all limitations. Form is the limiting factor. Mind centered in bodily activities is thereby limited to the scope of the senses. The spiritual mind is omniscient on its own plane, but only through training and discipline may that omniscience express itself on the physical plane. The tension, then, that we give the mind produces its moral pitch. To present the idea in another way—there must be constant alertness, steady control, sustained intention. "The mind that has been so trained that the ordinary modifications of its action are not present, but only those which occur upon the conscious taking up of an object for contemplation, is changed into the full likeness of that which is pondered upon, and enters into full comprehension of the being thereof." Let us not think that this training is to be successfully accomplished by occasional attempts at concentration. Its completion is the work of many lifetimes, but once the effort has been sincerely made, succeeding efforts become more natural, more part of the daily thought—for it must be remembered that "a given amount of energy expended on the spiritual or astral plane is productive of

far greater results than the same amount expended on the physical objective plane of existence." The quivering keyboard of the brain once stilled, the reaction upon mind is immediate and beneficial; let the effort be colored by altruism, and the highest faculties of Manas receive the effect.

Higher Manas is the seat of the moral nature. Morals are the spiritual aspect of mind control. When the personality becomes the willing servant of a fully awakened conscience the mind is soon loosed from its bondage. Thus man may become a law unto himself, and his mind attain to its freedom.

Nowhere in science can the Theosophic conception of the free mind be found. It is, as it were, the Unknown Mind—mind freed from the bondage of matter. True psychology brings back the latent stores of knowledge gained in past lives. When this condition is brought about, even in small degree, the waking consciousness enlarges its scope—its intensity becomes greatly increased. In speaking of the free mind, however, it is not meant that greater freedom of bodily action necessarily follows. More man lives in the realm of ideas, less he seeks the outward realm of action. At this point the struggle between the two natures becomes fiercest. There is a precipitation of that which has formerly been concealed in the unsuspected depths of the nature. One by one the various traits, known as the *skandhas,* arise to regain their age-old sway over the mind that is freeing itself. Still the advantage is on the side of the higher faculties, for they work from the vantage point of the inner planes of spirit in harmony with Great Nature.

An altruistic basis being necessary to solve the mystery of the unknown mind, no selfish motive may taint him who would use its great powers. Such a misuse would compel all that has been spiritually conceived to manifest in the *lower* psychic nature, allying the mind with the dark side so seldom dwelt upon in Theosophic studies. Why this reticence? Because words have their occult power, and may arouse the very forces they seek to describe. So let the student be sure that he understands his motive first of all. If in doubt, let him spend years in learning the nature of altruism that he may not later find spiritual torture added to whatever of bodily suffering Karma has in store for him.

SOME PLAIN TRUTHS

MARCUS Aurelius Antoninus communes with himself thus in his *Meditations*:

> "If any man can convince me and bring home to me that I do not think or act aright, gladly will I change; for I search after Truth, by which man never yet was harmed. But he is injured who abides in his ignorance and deceptions."

Over against this reflection may be set a statement made by one of the *Mahatmas* in his earliest philosophical letter to Mr. A. P. Sinnett. It will be found in *The Occult World* at page 68 of the Fourth London Edition:

> "As for human nature in general it is the same now as it was a million of years ago. Prejudice, based upon selfishness, . . . pride and stubborn resistance to truth, if it but upsets their previous notions of things—such are the characteristics of your age. . . . We know something of human nature, for the experience of long centuries—ay, ages, has taught us. And we know that so long as science has anything to learn, and a shadow of religious dogmatism lingers in the hearts of the multitudes, the world's prejudices have to be conquered step by step, not at a rush."

Comparing these two presentments, they will appear at first sight contradictory. But the Mahatma is speaking of "human nature" and the "multitudes", of "science" and "religion", while Marcus Aurelius is speaking to himself as a "searcher for Truth", and that it is the *man* "who is not hurt by the Truth". When the scientist and the theologian, along with the "multitudes" who look to them as Authority—when all these "shall put aside their mirth and their employment" and become *searchers for Truth*, then will we all cease to abide with those who "know how to tell many fictions like truth"—as Hesiod puts it in his *Theogony*. Another thing: perhaps we ourselves "meditate" on the great gulf that separates us from an Emperor like Marcus, or the impassable abyss between us and a *Mahatma*. True enough in fact—but what is the gulf and the abyss? Is it not in this, that whereas They seek and serve Truth, we seek to serve ourselves at the expense of Truth? Who, then, shall fill up the chasms we ourselves have digged between us and Truth?

Reflection on these truths, however painful to our "human nature", and the genuine meditation to which such reflection leads, will as surely as slowly lead to the awakening of the Intuition, the

arousal of the Will to apply actively in our every-day thought and speech and conduct, what we have inwardly perceived and recognized. As this kind of meditation, study, and action go on, that steady current in which Marcus and *Mahatma* live will inspire us, also, "to live to benefit mankind, and to practice the six glorious virtues."

These bodies of ours, with their senses and other powers and faculties, innate and acquired, will thence little by little be transformed from the "shrine of our sensations", as we now regard and employ them, into the Tree of Knowledge. We use our "human nature" only as a connecting link with "nature"—and mean by nature only that which is objective, sentient, sensational.

But this same human nature, human mind, or "lower *Manas*" with which our spiritual sense of Self is blended to the point of identification, so that we are blind to its other potentialities—this same "lower self" is equally the bridge, the link, the channel, "the path which lies between the Spirit and the self." Man is at the "mid-way point in evolution"—*is* that mid-way point himself, as concerns each individual human being.

What does this signify, granting it to be the truth? That we are "neither Spirit nor Matter"—though conscious of both; that we are "neither Light nor Darkness"—though seeing by the one, "abiding" in the other because of our "ignorance and deceptions". So long as we take them for our guidance in our "search for Truth", what can result but that we shall "think and act not aright"?

Have we anything to learn? Does any *shadow of dogmatism* lurk in us? Have *we* any prejudices? Shall we abide with them—or seek the Company of those "who will gladly change", those whose Companionship will "convince and bring home to us" the Way, the Truth, and Life, as we fight to conquer our prejudices step by step?

THE SURE PATH

Rely within yourself on your Higher Self always, and that gives strength, as the Self uses whom it will. Persevere, and little by little *new ideals* and thought-forms will drive out of you the old ones.—*W. Q. J.*

YOUTH-COMPANIONS' FORUM

OCCULTISM *teaches an inherent law of progressive development. Why is it, then, that the great reptiles of the Secondary period have left only a few small lizards as their representatives, while the mammals have multiplied and evolved in many directions?*

(*a*) First we must define what is meant by progress. It is the evolution of the monad through many forms for the purpose of experience, and therefore cannot be judged by a growth of the form of certain species. Certain forms of lower intelligences exist with man according to his development. Therefore, in a place where backward people live would necessarily exist plants and animals of lower species.

At the time when these large animals existed, man did not have a physical body as he now has; the matter for it was not available. As man's body became thicker, the animals became smaller, because man was drawing on some of the physical matter formerly used by the animals. The mammal being a higher animal form is more needed now than reptilian forms. The monads that occupied the reptile bodies have progressed into mammalian forms. Once a higher form is evolved, the less progressed are discarded.

(*b*) "The occultist believes in an inherent law of progressive development checked and modified, however, by the Law of Retardation which imposes a restriction on the advances of all species when a higher type makes its appearance."

Thus we see that all things are subject to the great law of cycles. The very mammals which "have multiplied and evolved in many directions" will by the next period have dwindled to but a few witnesses on the scene. And it is only by means of this law of cycles that this inherent law of progressive development is really fulfilled.

Science believes in a law of progressive development from simple forms to more complex, and postulates that man traces his direct lineal descent through all the lower kingdoms, from the ape down to the structureless amoeba which lived millions and millions of years ago, each species having shaded off into another by insensible gradations into higher types. If this is so, how can be explained the discoveries of Zoology and Geology? The organisms of the Mesozoic ages must have been more complex and perfect than those of the present age. The skulls of the earliest men that have

been discovered are superior in many ways to the present cranium development. The elephant, if such a theory was correct, should be the fossil antediluvian ancestor while the mammoth of the Pliocene age should be in the Zoo!

Man never formed part of the animal kingdom, although his form was derived from the most finished class of matter from the animal kingdom. The human shape in one Round becomes "cast-off clothes" in the next, when it is appropriated by the highest order in the lower kingdoms. So man determined the shape of all the animals in this Round; he "created" insects, reptiles, birds and animals from his remains from the third and fourth Rounds. All the amphibia, birds, reptiles and fishes are the result of third Round fossil forms, while the mammals are traceable directly to prototypes shed by man in the present fourth Round.

At the period when those great reptilian monsters lived, men were gradually clothing themselves in "coats of skin". These monsters which were relics of the third Round incorporated in their huge bodies so much of the gross matter available for men that astral man was without a physical body. This is one reason why there are no fossils of men found at this period (the secondary age). Then man began to re-absorb into his system that which he had given to the other kingdoms. These kingdoms felt more and more this absorption of matter by the coming man. As his form became more consolidated, the monsters grew smaller. Men were giants in those times and could easily combat those monsters. But his form had not grown sufficiently hard to leave any fossil remains in the strata. The stronger man became, the more powerful were his emanations of vital energy. This energy scattered by man was used by nature for the forming of the first mammals. "Evolution is an eternal cycle of becoming and nature never leaves an atom unused."

So these great monsters were the indirect product of man of the third Round. Up to the middle point of evolution, or 18 million years ago, all that took place on earth was a repetition of previous Rounds, only this time it was worked out in the densest matter. It is at this mid-point that intellectual evolution makes a bridge between material and spiritual evolution, or what is called the lighting of *Manas* takes place. Thenceforth evolution really begins. So it is natural that the forms of these monsters should become practically extinct, while the new forms of animals—the

direct product of man of this Round—should "multiply and evolve in many directions."

(*a*) *Why are some of the lower forms of life, among them the Foraminifera, the Arachnida, and some ferns and clubmosses, much the same as they were millions of years ago?*

(*b*) *Why has the man-form not changed since the lighting up of Manas?*

(*a*) H. P. Blavatsky speaking of the plants found fossil in the Oolitic rocks which more nearly resemble those now living in Australia, than the living forms of any other part of the globe, answers this very question. She says:

"Why did this exist while altogether supplanted and replaced on the rest of the globe(!!). It is simply because the nature of the environment develops *pari passu* with the race concerned. It (Australia) can produce no new forms unless helped by new and fresh races and artificial cultivation and breeding."

We must understand that the need for "new and fresh races" in Australia is due to the fact that the aborigines of that country are the remnants of a retarded race who for some reason did not meet the same fate as the bulk of the Atlanteans perishing with the submergence of their continent, as H. P. B. points out. The natives of Australia constitute part of a retarded race due to their own degeneration in the past. And, since it is man, who by the power of his thoughts gives direction and impetus to the forms of nature in all her kingdoms, we can see why there could be no development in an environment where man, the directing impulse, is himself in a low state of development.

(*b*) The fact that the man-form has not changed might be attributed to one of two reasons: first, that it is already perfect and therefore has no need of further change; secondly, that the form of man has for some reason or other stagnated and remained the same, just as in the case of the flora and fauna of Australia. However, the second position is untenable from the very fact that man stands at the top of all the other kingdoms of nature and, as Theosophy teaches, gives direction and impulse to all these kingdoms.

The human tabernacle which was built without hammer or sound, took ages of evolution to perfect, and the perfecter of that tabernacle was man himself, who had need of it as an instrument with which to contact nature. H. P. B. gives us a clear picture of this in the *Secret Doctrine*, Vol. II, page 728:

> Man is certainly *no* special creation, and he is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the master-piece of evolution—is the "Eternal Pilgrim", the Protean differentiation in space and time of the One Absolute "Unknowable".

Regarding the several modes of reproduction evident in the lower kingdoms of nature as "the sure method of mixture, precipitation and separation" spoken of by Mr. Judge, how would you explain the cause and purpose of the variety of these modes?

There is nothing in Nature that evolves by leaps and bounds. Every process is a gradual one, through many transformations and forms. A certain amount of repetition is necessary in order to gain experience and learn the lessons which any form provides. As this is a Universe of Law all kingdoms in nature from the elemental up to and including man are subject to the gradual processes of growth. But these processes apply merely to the *form* side of nature, while the Perceiver within the form does not change since it is the cause of all change. The larger the perceptions of the Perceiver, the better and higher the form it acquires. The whole of physical evolution in the lower kingdoms is recapitulated in physical man from the moment of conception to birth.

In the formation of the early races, Man went through all these various stages of reproduction—the a-sexual, the bi-sexual or hermaphrodite stage, and finally the sexual, in the middle of the Third Race. Life evolving in the lower kingdoms follows this example, this impression set by Man; and also the prenatal stages of Self-Conscious Man himself reflect this impression.

On other globes, planets, and systems of evolution the same process is gone though. The object is to "give every race the benefit of the progress and power of the whole derived from prior progress in other planets and systems." The aim of the incarnating Ego is to reach Perfection, and in its desire to fulfil its purpose, it causes this sure method of mixture, precipitation and separation in order to bring about the greatest perfection.

If, as stated by H. P. B., "everything evolves from a non-nucleated jelly speck", how did the differentiation of the species come about?

Everything in this vast universe is in reality the same in kind, or essence, but differs only in degree of consciousness. How then,

one thinks, can there be a complex differentiation of species when all is part of the One Life? We see evidence around us every day which should answer this problem by showing us that nature cannot and does not stand still for a single instant. There is a constant flux of action and reaction, which results in accumulated experience for the bundles of "lives" that may come into contact with that action.

When one realizes, then, that there never has been a time when this constant action was not going on, on some plane, he can readily see that at the beginning of this present Manvantara, or period of manifestation, there was a need for different physical forms for the different degrees of consciousness which were attracted to the aura of our earth.

So then, with this idea in mind, it is not possible to imagine each "non-nucleated jelly speck" remaining the same as its neighbor, when the consciousness that was seeking physical embodiment here was of an entirely different degree than that of some other consciousness, and when each "jelly speck" would meet thousands of different kinds of experiences with each second of existence in our plane of action or world. In other words, it is the living intelligence within all forms which produces the long series of physiological differentiations.

The Enduring Reality

The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions from its appearance in the material form to its disappearance from the earth. It is these "sum-totals" that exist from eternity in the "future", and pass by degrees through matter, to exist for eternity in the "past".—*H. P. B.*

WHAT IS FOHAT?

HUMAN consciousness, being finite, can only trace self, change, and nature, with their containment, in retrospect or in prospect, to a metaphysical horizon, or to a spiritual point of view. According as one chooses to look there are three perspectives—of self, of the seen, of the connection or relation between the two. This is the symbolical Triangle of esoteric philosophy, oriental and western, but more familiar to us in the Pythagorean system.

The horizon separating the seen from the unseen is the perimeter of the implied sphere of vision—for the seen compels the inference of the unseen. This "horizon" of the material universe we call "space"; of the metaphysical world, the "limitation of thought"; and of the world spiritual the familiar "in the beginning" of *Genesis*. From the other side this "circle pass-not" originate impulses and energies manifest on this, thus establishing the fact of some kind of relation, some species of inter-action, which unites as well as separates the "three worlds" of our consciousness with the "World of the Unknown" of which the *Vedas* and the *Upanishads* treat.

What is that mysterious medium, that *magma* from which exudes and on which rests the whole surface Cosmos, as the solid and liquid crust of our earth is a surface extrusion of the assumed geological magma? H. P. Blavatsky first introduced to Western minds the Tibetan word *Fohat* as part of her nomenclature of the Secret Doctrines of the Masters of Wisdom on the great subjects of cosmology and Anthropology. Her use of and references to *Fohat* are numerous and confusing, as are many other of her teachings and method of presenting them—until the student *applies* to them the "three fundamentals" whether as stated in *Isis Unveiled* (II, 587 *et. seq.*) or in *The Secret Doctrine* (I, 13-20). Used as we are to the artificial bases and processes of thought of our religions, philosophies, and speculative sciences generally, it is very difficult for us to apprehend that her bases are synthetic, *inclusive* of everything, not exclusive of anything; that Nature's *modus operandi* is her method of approach to everything in Nature. That is why, for one thing, she proceeds invariably from "the point to the circle"—that is, from seed to substance—and for another that she is not "logical" in her presentations, is always intruding some-

thing else into no matter what subject or object she is discussing. Well, is it not Nature's own modulus in dealing with us as with everything else? Perhaps H. P. B., like Nature, knows her business and has gone about it, despite all critics and criticisms, in the right way to aid those who seek to "work *with* Nature, not against her", as so many do.

Fohat is not only a new term, but is the importation of an idea equally new to Western philosophy, science, and religion. She says (*Secret Doctrine*, I, 15-16):

> The "Manifested Universe", therefore, is pervaded by duality, which is, as it were, the very essence of its EX-istence as "manifestation". But just as the opposite poles of subject and object, spirit and matter, are but aspects of the One Unity in whch they are synthesized, so, in the manifested Universe, there is "that" which links spirit to matter, subject to object.
>
> This something, at present unknown to Western speculation, is called by the occultists Fohat. It is the "bridge" by which the "Ideas" existing in the "Divine Thought" are impressed on Cosmic substance as "the laws of Nature". Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation, the "Thought Divine" transmitted and made manifest through the Dhyan Chohans, the Architects of the visible World. Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualised and attains to self—or reflective—consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life.

More this language is examined and pondered, more will the horizon which separates become the bridge which unites the mind of the student with the Ideas of H. P. B.

The True Prayer

The Artharva-Veda teaches that the exercise of such will-power is the highest form of prayer and its instantaneous response. To desire is to realize in proportion to the intensity of the aspiration; and that, in its turn, is measured by inward purity.—*H. P. B.*

"MENTAL DEPOSITS"

> Among the minds differently constituted . . . that one alone which is due to meditation is destitute of the basis of mental deposits from works (*Karma*).
>
> From these works (*i.e.,* actions performed) there results, in every incarnation, a manifestation of only those mental deposits which can come to fructification in the environment provided.
>
> Although the manifestation of mental deposits may be intercepted by unsuitable environments, differing as to class, place, and time, there is an immediate relation between them, because memory and the train of self-reproductive thought are identical.
>
> —PATANJALI: *Yoga Aphorisms.*

THAT which we call our Mind and with whose content we identify Self is, according to the Sages, but one of the "five Modifications" of the "Thinking Principle" which is the Reincarnating Ego, or true Individuality.

These five modifications, acquired during our activities and relations in the five Elements of "nature" and the use of the five Principles which, in their *unity* constitute the "*thinking* principle" —these modifications are worthy of our most conscientious study.

The lowest and least of these modifications, because most undependable while at the same time most used and relied upon, is that denominated "memory" which, in this connection only, is said to be "the not letting go of what one has been aware of." Now, it is self-evident that if we are not as yet in control of the lowest of the modifications, we are far, far indeed from any semblance of control over the superior modifications. These are, proceeding upward from memory, designated as "Sleep", "Fancy", "Misconception" and "Correct Cognition".

Let us, then, consider memory as merely the first and most easily roused modification—"first", that is, from our stand-point. The text Aphorisms quoted should show us that what Memory really is, is that layer or substratum of mental deposits on *every* plane in which we are or may have been active. In Buddhism, esoteric as well as exoteric, memory is one of the *Skandhas*, or "aggregates", *i.e.,* "bundles" of mental deposits, and are necessarily five in number, if, as is the teaching, there are five modifications of the mind (*Manas*). All the modifications have to be understood in theory before they can be controlled in practice. Few

acquire the "Eye Doctrine", that is the intellectual apprehension of the processes of "every incarnation", the five-fold cycle of which comprises the full term of the "Personality": its germination, its gestatory period, its period as a separate organism of consciousness (that is, its existence as a human being in the flesh), its two after-death stages corresponding to the two intermediate periods and states preceding human existence.

The "germinal point", so far as the reincarnating Ego itself is concerned, is a *Spiritual* memory, that is to say, a mental deposit in the *permanent* form—for there is and must be an ever-existing counter-part of every phenomenal or manifested subject or object of "creation, preservation, destruction, and re-generation." What that "Spiritual Body" is, is unknown to us practically, almost unknown theoretically, though St. Paul speaks of it even if the theologians do not, and it forms the theme of hundreds of ancient Hindu and other sacred Scriptures whose words remain, though their meaning is lost to us. No more than any other treatise on the Mysteries can the writings of the Masters, of H. P. Blavatsky and Wm. Q. Judge, be understood in any applicable or practical sense except on the theory of a permanent Individuality, and this in turn implies necessarily a permanent form of some kind, otherwise it is a logical absurdity, a scientific futility, or a religious "miracle" to talk of "immortality" for *any* being, or even of "being" itself.

"Incarnation", then, as well as all else in the five-fold human being, means far more *meta*-physically than it does physically to the true Self or Ego. Each Spiritual memory is the "remains" of a former "personality", the potential "germ" of another. Our parents here do but provide the "fructification" of this, that, or another germ-cell or spiritual memory which, as a totality *are* the "*Spiritual Body*".

"*Five*-fold human being," the inquirer will say; "but I understood that Theosophy teaches that man is a *seven*-principled Entity." So it does; and so he is, but in the *human* being the two higher "principles" are *inactive* except through the "Higher Ego" or "*Higher* Self", the permanent, reincarnating, individualized Principle, called simply *Manas* in the compound expression *Atma-Buddhi-Manas*. Hence these "Three are One", nor is that One, the true Ego, fully conscious here in the "body" (the combined three lower "principles" or Elements). That Ego exists here only in *Idea*, not in *esse*. It is this Idea of Self, this reflection of Self, this

"meditation with a seed", plus *its* accumulations "in the environment provided" by birth on this plane, which constitutes the false-Ego or "Personality". The same on the two planes prior to human birth, and the same on the two planes succeeding human existence.

"What is 'meditation with a seed' "—it may be asked. The "seed" is the *idea of Self*. So long as that "mental deposit" in the "Spiritual Body" is not *lived out* by the reincarnating Ego, so long does it remain latent—an ungerminated seed: Substance, *Mula-prakriti,* "the *root* of matter", *i.e.,* of manifested or material existence on any of the seven planes of phenomenal life. "Time" does not and cannot affect the nature of *Ahankara,* the erroneous Idea of Self. Self can never cease action or Karma until "the Causes of Existence have been done away with", whether by the reincarnating Ego for itself, or by the collective actions and re-actions of all beings. So, it is said, "Desire first arose in That". What is Desire, in the Universal sense? That "mental deposit" and those mental deposits which represent the partial or complete failures in Self-realization during prior "incarnations", whether of the individual or of the mass, whether considered as the re-birth of a Kosmos or of any Unit in that "aggregate".

How are these mental deposits to be removed? By removing their producing causes—the "Twelve *Nidanas*" of Buddhism; by the "union of the Self with the SELF" of Shankaryacharya; the union of "the Son with the Father" as Jesus taught; by "exercise and dispassion", as Patanjali recites; by "Brotherhood IN ACTU, and altruism not simply in name"—as H. P. Blavatsky declared; otherwise, by *Will* and *Yoga*, "as all the Sages affirm".

A HELPFUL SUGGESTION

Feelings and desires are not wholly of the body. If the *mind* is deliberately taken off such subjects and placed on other and better ones, then the whole body will follow the mind and grow tractable. This struggle must be kept up, and after awhile it will be easier.

—*W. Q. J.*

CREATION, EVOLUTION & EMANATION

WHEN looking around at the world in which Man finds himself, the silent query of his awakened consciousness is: How did this grand aggregate of forms and Beings come into existence? Coupled with this query is another and more basic one: Who and what am I, the spectator, the thinker and the inquirer? The Wisdom-Religion holds that these two questions are inseparable, and that an answer to the one is contained in the answer to the other. The key to the mystery of Universal Being is to be found in the knowledge by Man of HIMSELF.

Since every man enters a world in which these questions have agitated the minds of countless generations of men preceding him, every inquirer already finds well formulated answers to his queries. Before one has had an opportunity of sounding the depths of his own inner self for light on this dual mystery, solutions are virtually thrust upon him, and in the majority of cases some set formula is accepted and further inquiry abandoned. The Teachers of Theosophy alone abstain from interfering with Man's independent attempts to solve the riddle of his own and the universe's existence. They teach that it is the natural function of the Soul itself to find the answers to these self-posited queries; and the very fact that it is capable of positing the questions is a token of its ability to find the answers. Although Theosophy is an answer to questions and sees no unsolvable mystery anywhere, its answers must be *assimilated* and its solutions *re-solved* by every inquirer and student himself. Theosophy is not a belief or a dogma to be blindly accepted, nor does it rest on the conclusions and authority of persons and individuals regarded as scientific or otherwise.

Most of the answers the seeker already finds extant in the world fall into one of two classes: the answers of the various religious denominations, and the varying answers of scientific learning. The sects, which are dominated by the personal God idea—and most of them are—have a handy formula to account for the universe and for man. It is: God created both. The immediate effect of the acceptance of this "explanation" is to shut off further inquiry and to dry up the springs of thought. In fact, the sectarian proponents of the tenet that the world is God's creation, and man, his creature, regard further inquiry as an impertinence and none of mere man's business. Their reactions to the questioning mind

range all the way from disfavor to horror and utter condemnation.

A corollary, necessarily growing out of the belief in God on the one hand and his creation on the other, is a dualistic concept of life. God is an all-powerful Being apart from, anterior to and always above and beyond the Universe, which it pleased him to create *ex nihilo*. All that man may safely inquire into and know anything about, is the objective universe which opens up to his physical vision. Knowledge of the subjective universe, which Theosophy holds open to Man's spiritual vision, is regarded by these dualistic sectarians as an anomaly, a revelation, a gift from God to a few favored mortals. Hence, a personal psychological experience, arising from the warped development of the inner, astral senses is enough to found a new sect; and the one who had the experience is worshipped as a savior. Theosophy teaches that the knowledge of transcendental causes can be known, but not through the outer, physical sight. It must be sought after by the inner spiritual vision; and it is only by so searching that man discovers the essential identity of himself and the universe. The result of this synthesis is a concept of Deity as the Soul and Spirit of the Universe and all in it; and a realization of one's own Soul and Spirit brings a realization of the Source from which it can never be severed.

> "Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that, possessing it, Alaya should so little avail them!
>
> Behold how like the moon, reflected in the tranquil waves, Alaya is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the knowledge of the non-existent!"

Materialistic learning is the legitimate offspring of the trinitarian dogma; God, the creator; the universe, his creation; man and all other beings, his creatures. Damming up the channels to Man's inner being by forbidding and anathematizing search in that direction, the restless spirit of man found an outlet in the exploration of the objective universe. Over-emphasis on the external outlook was the result. Man, becoming enamored of the endless parade of phenomena, declared that there was no ultimate Noumenon except, perhaps, blind matter. The classification of phenomena and the physical laws observed to govern in them, constitute the farthest reach of scientific inquiry. It is from such classification and

upon such laws that has arisen the modern scientific conception of evolution as an explanation of the universe and its almost infinite variety and graduation of living and non-living (to scientific) forms. The scientist's attention is riveted chiefly on the evolutionary process, as such; and only incidentally on the primary and remote cause of the process. Some scientific men are satisfied to accept the theological conclusion of an inscrutable God as the Primary Cause, and to let it go at that; some decline to concern themselves with theological problems altogether, asserting the fruitlessness of all such speculations; and some trace the origin of things and beings to *Blind Matter.* A few have come to recognize the existence and potency of transcendental forces; but they have not been able to see that further investigation of these forces and their true understanding necessitate a *new approach* altogether. It is this blindness which prevents them from placing themselves squarely in line with the method and spirit of the Hermetic Philosophy. These scientists may pierce the *Veil of Isis,* here and there; but as they can never by their methods *lift* it, the rents which they make soon close up and they are thrown back once more upon the physical universe alone, with its ever shifting shadows.

While Theosophy has adopted the term evolution in connection with its explanation of the infinite gradations of life in a Boundless Universe, the theosophical use of the term has little in common with the Haeckelian and Darwinian uses. Science traces an ascent of forms from the most simple and least organized to the most complex and highly organized. The ascending procession of forms starts from lifeless, inorganic matter, and after a long series of gradual transformations, living, organic forms come into being. Since the stream is conditioned by its source, all the living conscious and organic forms are instinct with death, and when the form disintegrates, the illusive life which it carried evaporates into nothingness. The matter composing the form returns to its dead, inorganic source. Such is the "philosophy" behind the materialistic conception of evolution. If it sounds preposterous to the soul perception of the unlearned, its logic is tenaciously defended by the crass intellectualism of learned scientists. "Learn above all to separate Head-learning from Soul-wisdom, the 'Eye' from the 'Heart' doctrine. . . . But even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it."

Evolution as taught in Theosophy, begins from a *living spiritual* Center; hence, all its radiations are instinct with life and intelli-

gence. It is the form which is incidental and *mayavic*—the indwell-

ing consciousness, the Reality. All evolution is of conscious, living units, *Jivas* or Monads. The forms are merely indicative of the extent to which these spiritual units can express themselves in and through matter. What we call *Manas* or Mind is that degree of spiritual expression capable of shining through the forms called human. This degree of spiritual expression is capable of recognizing itself as such. *Manas* is itself a *Jiva* or Monad, which in the immeasurable past had succeeded in evolving to a state of self-consciousness. Manas does not evolve from within the man-form but descends upon and enters into that form. If we consult H.P.B.'s *Theosophical Glossary,* we shall find that she defines the monad as, "The unified triad Atma-Buddhi-Manas or the duad Atma-Buddhi." The duad is not yet definitely individualized and represents the monads in the kingdoms below man. The triadic Monad has a distinct and persisting individuality, and is a Reincarnating EGO. The aim of evolution is the perfecting of these self-shining *Jivas* so that in time they will become *complete* embodiments of the SELF. This is the culmination of a long series of re-births, provided one has ceased being checked by Karma.

While the term evolution, as also the term monad, has been adopted by Theosophy from the theories and speculations of modern science and philosophy, the student will be aided in understanding the Theosophical Teachings on evolution by acquainting himself with another term—*emanation.* In the *Theosophical Glossary,* under "The Doctrine of Emanation", Madame Blavatsky states:

> . . . while the Occultists and Theosophists believe thoroughly in the doctrine of Evolution as given out by Kapila and Manu, they are *Emanationists* rather than *Evolutionists.* The doctrine of Emanation was at one time universal. It was taught by the Alexandrian as well as by the Indian philosophers, by the Egyptian, the Chaldean and Hellenic Hierophants, and also by the Hebrews (in their Kabbala, and even in *Genesis*) . . . The Evolutionist stops all inquiry at the borders of "the Unknowable"; the Emanationist believes that nothing can be evolved—or, as the word means, unwombed or born—except it has first been involved, thus indicating that life is from a spiritual potency above the whole.

Under the term *Evolution,* she states:

> . . . The ancient sages, ascending to the UNKNOWABLE, made their starting-point from the first manifestation of the unseen, the unavoidable, and, from a strictly logical reason-

> ing, the absolutely necessary creative Being—the Demiurgos of the universe. Evolution began with them from pure spirit, which descending lower and lower down, assumed at last a visible and comprehensible form, and became matter. Arrived at this point, they speculated in the Darwinian method, but on a far more large and comprehensive basis.

Emanation is the passage of LIFE from its highest state—Unity, through the planes of ever increasing differentiation until it reaches this lowest, physical sphere. It is an understanding of the Doctrine of Emanation which will help us avoid the pitfalls of the teachings of the modern evolutionist that Man, the Thinker, is a direct evolution from the ape, which in turn evolved from still lower forms of animal life, and so down *ad nauseam*.

A question which puzzles many a student may be formulated thus: Is it the spark which passes through every elemental form of the phenomenal world, as stated in the Third Fundamental Proposition of the *Secret Doctrine,* which finally becomes a Man? The answer is: No, it does not become Man as that spark. On page 178 of the *Secret Doctrine,* Vol. I, we read:

> It would be very misleading to imagine a Monad as a separate Entity trailing its slow way in a distinct path through the lower Kingdoms, and after an incalculable series of transformations flowering into a human being; in short, that the Monad of a Humboldt dates back to the Monad of an atom of hornblende.

Every spark which leaves the Universal Over-Soul for its obligatory pilgrimage through the Cycle of Incarnation (or "Necessity") is *fundamentally identical* with its Source, the Over-Soul. It is, in truth, never separated from It, not even when immersed in the densest matter. In the foot-note on page 16, *S. D.* I, we read:

> "Pilgrim" is the appellation given to our *Monad* (the two in one) during its cycle of incarnations. It is the only immortal and eternal principal in us, being an indivisible part of the integral whole—the Universal Spirit, from which it emanates, and into which it is absorbed at the end of the cycle. When it is said to emanate from the one spirit, an awkward and incorrect expression has to be used, for lack of appropriate words in English. The Vedantins call it Sutratma (Thread-Soul).

All Monads being "Thread-Souls," they are magnetically and electrically connected not only with their Source, the Universal Soul, but with one another as well. They are interdependent and

inter-related throughout the entire Manvantara; and it is this *Fohatic* and *Karmic* inter-dependence which constitutes their collective Unity on the planes of Manifestation and Form. The aim and goal of every spark is to find its way back to the Homogeneous Unity from which it emanated at the beginning of the active period of the One Life. That return is not a direct and immediate one, but consists of numerous stages and sub-stages not one of which can be missed without defeating the divine purpose of Evolution—the attainment of perfection as a Dhyani-Buddha. The sparks of a lower degree of evolution are absorbed by the sparks a stage above which possess a greater degree of fire and light. When the fire of the lower spark combines with that of the stage above, the two fires become indistinguishable, the lower having lost its separate identity in the higher. On page 167, *Secret Doctrine,* Vol. II, we read:

> The *Monads* are not *discrete* principles, limited or conditioned, but rays from the one universal *absolute* Principle. The entrance into a dark room through the same aperture of one ray of sunlight following another will not constitute *two* rays, but one ray intensified.

That which draws the less evolved sparks into the higher ones and produces a conjunction of their essences is not a material force, but a *spiritual impulse.* This is what is meant by natural impulse. This spiritual impulsion causes the sparks to ascend from Kingdom to Kingdom until they reach the highest form of the animal Kingdom, that of animal man. At this point the nature of the spiritual impulsion changes. It is now no longer from without within, but Spirit is capable of entering into the form and influencing its further evolution from within without. Spirit is now consciously embodied in matter, such embodiment being known as *Manas.* These Manasic Monads waited on their own plane until the human forms were ready, and then consciously and knowingly descended, entering into forms in order to raise their constituents to the plane of the Thinker.

In the *Ocean of Theosophy,* Mr. Judge explains the process in this wise: "As to the whole mass of matter, the doctrine is that it will all be raised to man's estate when man has gone further on himself. . . . Thus what is now called human flesh is so much matter that one day was wholly mineral, later on vegetable, and now refined into human atoms. At a point of time very far from now the present vegetable matter will have been raised to the ani-

mal stage and what we now use as our organic or fleshy matter will have changed by transformation through evolution into self-conscious thinkers, and so on up the whole scale until the time shall come when what is now known as mineral matter will have passed on to the human stage and out into that of thinker." It is in the crucible of human flesh that the divine alchemist Higher *Manas* carries on the work of transmuting the base elements into the pure gold of Self-conscious Life; and the Great Solvent employed in the process is the Fire of Spiritual Knowledge.

"Development" of the Monad

Metaphysically speaking, it is of course an absurdity to talk of the "development" of a Monad, or to say that *it* becomes "Man". But any attempt to preserve metaphysical accuracy of language in the use of such a tongue as the English would necessitate at least three extra volumes of this work, and would entail an amount of verbal repetition which would be wearisome in the extreme. It stands to reason that a Monad cannot either progress or develop, or even be affected by the changes of state it passes through. *It is not of this world or plane,* and may be compared only to an indestructible star of divine light and fire, thrown down on to our Earth as a plank of salvation for the personalities in which it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality. Left to itself the Monad will cling to no one; but, like the "plank", be drifted away to another incarnation by the unresting current of evolution.—*S. D.* I, 174-5, f.n.

NOTES ON MEMORY & IMAGINATION

MEMORY and Imagination are, in Theosophy or true Occultism, terms which include a vastly wider range than the limited area of our present human consciousness permits. When one contrasts the progress achieved in Western physical science with the fruits of Western philosophy, psychology and religion in metaphysical science, the disproportionate results are as startling as the contrast between wealth and poverty in the mundane sense—and as sinister in their bearings upon the well-being of the race and of the individual. Were men merely rationalized (rather than *rationalizing*) beings, the unequal forces would in either case produce the major catastrophe of the complete overturning of civilization—the kind of equilibrium which follows, say, an earthquake, a tidal wave, or that would ensue upon a sudden reversal of the poles of the earth. There would be in such case the fraternity of a common engulfment, "the silence that follows the storm," the peace of death.

Fortunately, no man has, actually, a "single-track" mind, for Mind is itself a composite, in which memory and imagination are but two of the several elements—the word "several" originally meaning "not less than two nor more than seven." Thus the scientist, who can but be or tend to become a materialist, is not all scientist; the religionist, the speculative philosopher, the empirical psychologist, is not all the creature either of his subjective experiences or of his reactions to them. There *is* a "higher nature" in every man as in all things and beings. This unknown side of us is the *source* of all our powers, however these powers may be misconceived, misunderstood, and misapplied by us.

That Source, in the *un*qualified meaning of Theosophy, is the "God-head" in all manifested Nature; as "Nature", it is the creative, preservative, destructive and regenerative font of all existence, all change, all death, all re-embodiment or reincarnation into new forms of life out of the pre-existing; as any form singly, or as all forms collectively, it is the true being resident within as well as without whatever is, or has been, or is to be within the area of perception, action, or consequence of action: the "manifested" ever included in, and a part of, the "Unmanifested." Theosophists will at once recognize in all this the "Three Fundamentals" of *The Secret Doctrine*. From such recognition they will in time come to

see that human science, human religion and philosophy are all of them mere effects—products of their own use of the triune Power by mankind. To see one's self as Creator, even on the most restricted scale, is to gain a degree of emancipation from the conception that we are but Creatures—whether of fate, of chance, of blindly-operative forces, or of an extra-cosmic and extra-human deity of some kind or other. All these bewildering and enslaving conceptions of man, of nature, of the "Unknown"—to what are they due?

Primarily to ignorance and the misconceptions which are inseparable from nescience in action. We have to—and we do—use "our" powers, as does everything else in manifested and manifesting existence; we as necessarily reap both instant and sequential results, which constitute our experiences. Our physical or sense experiences—one element only in our acquired nature—at once give rise to activity in another element—our "mind" or metaphysical nature; these two as infallibly arouse a third—the moral or "spiritual" element which perceives neither objects nor subjects of any kind, but is stirred solely by the good or the evil resultants thus gained or suffered.

One-half the cycle of evolution is accomplished in any kingdom or in any individual of the kingdom, when the "sum-totals" of experience are related neither to physical objects nor to metaphysical subjects, but in part, at least, to self. This is the axis of "the cycle of Incarnation or 'Necessity' "—the "midway point" of evolution as a whole. It is *human* self-consciousness, whether in this or in other states or "worlds". Human consciousness is as truly an intermediate form of *spiritual* life as is the nymph familiar to us in the insect life-cycle physically. By the word "spiritual" is here meant the permanent, as opposed to the transitory being or form of life. Apart from the conception of a permanent Life or Self in every form, however evanescent that form may be, *all* forms and all states are "intermediate."

Implicit, then, in any idea of self is some kind of conception of "immortality", *i.e.*, that self is, or may become or be made independent of the form in which it is housed or imprisoned. Hence, religion of some kind is inseparable from self-consciousness, even in the lowest or worst of men. No "progress of modern science" can ever kill this idea of self and immortality; the "materialist" is actually one who sees the falsity of what he knows as "religion", rejects it, and believes himself to be "mortal". He is therefore

quite as much as the "religious" man, a mere believer: he no more *knows* what he is professing as a belief, than does his devout neighbor. Where one knows, he neither believes nor disbelieves; he does not nor can he theorize, speculate, or "reason"—for even the use of the reasoning power necessarily carries with it the idea of conflicting evidence and testimony on some actual or moot experience.

The triune bases of all the human edifices of thought to which we give the grandiloquent names of philosophy, science and religion, are, then, simply products of our use of memory, imagination, and reason, out of the sum-totals of experience derived from the three states of human consciousness of which we are normally aware. If human consciousness itself is but one state out of seven, then the three at all known to us directly are actually but *sub*-states. Of these three states or sub-states, the one called "dreamless sleep" is in relation to consciousness of any degree, as jet darkness is to light. It does not imply either a void or the absence of consciousness (its extinction), any more than darkness implies vacuity or the extinction of the objects seen by light. What it does imply is the absence of *memory* (in the "waking" state) of what must have transpired during deep sleep. "Must have transpired"—because existence apart from action of some kind is inconceivable to us; action of any kind must leave its imprint in consciousness, an imprint which may be legible or illegible, according to other factors involved in the equations of life and action.

Memory, then, from our plane of perception, action, and experience, is the impression made on this instrument of consciousness. Imagination is the use made by us of these impressions. Neither is as yet wholly subject to our will, our reason, our moral sense, or discrimination, which are also elements or principles in our composite nature. To see this, and to see that deep sleep is neither extinction nor unconsciousness, is to have partly fitted oneself to consider memory and imagination as themselves the "missing link" —the possible connecting link between the mortal and immortal, the world of spirit and the world of matter.

IN WHAT SPIRIT?

QUESTION: *What attitude should one adopt in studying Theosophy, in order to derive the best results for oneself and others?*

THE "best results" are the most lasting ones as well as those which, in addition to "satisfying" the inquirer, inspire him to use those results as seed rather than mere food or raiment for the inner man. If present in the mind is the idea of gaining those results for others and not for self alone, then the most important of all elements of the "right attitude" is already awake and therefore active.

What element or elements of our nature are involved in the questions we ask, and in attending to the replies we receive? For some of these elements may pertain to the higher nature, some to the very lowest, others to the middle principles of our complex being. Most often our motives are "mixed", as is our consciousness—that is, both the personal and impersonal phases of our mind are for the moment jointly interested in the question and its answer. Evidently, then, the elimination of one or the other is necessary if we are to profit to the full, whether selfishly or altruistically. The "Higher Self" is deaf, dumb and blind to all that to the "Lower Self" is supremely important. "The highest sees through the eyes of the lowest," but its motive in seeing is the antithesis of that of the lower, through whose eyes it *has* to look—if it is to understand the basis and conduct of the lower. The maxim *audi alterem partem*—"hear the other side"—is the one we all employ when we want "the other fellow" to look through our eyes, but is seldom remembered when he desires us to look at matters through his eyes, *i.e.*, from *his* point of view. Selfishness and unselfishness begin, as cause, and end, as effect, in our "point of view"—that is to say, in our attitude of mind. Hence it is said: *Chelaship* is an attitude of mind.

Again, it is taught: "The Pupil must regain *the child state he has lost* ere the first sound can fall upon his ear." The "child" is *eager to learn*, therefore has no preconceptions or prejudices in *asking*, though these may be evoked if the one *replying* has in mind the questioner rather than the question.

ON THE LOOKOUT

"Asia"

What *The Aryan Path* has been engaged in for the past six years at Bombay, India, that is what the American magazine *Asia* has been engaged on since the beginning of the twentieth century. The objective in both cases is a genuine *rapprochement* between East and West, between West and East. The one is a philosophical and ethical, the other a humanistic approach to the solution by dissolution of those factors which create and maintain the asperities of racial and international intercourse, and which, internally, disturb the domestic situation of every tribe and country. *The Aryan Path* is conducted by Theosophists, who have, therefore, the inestimable benefit of being able philosophically and deliberately to work for the realization of the great First Object of the Theosophical Movement by means of the Second and Third Objects of that Movement. *Asia,* on the other hand, represents the Western working mind, and therefore follows the familiar "trade routes" of that mind. What these two great magazines have in common is the inspiring and directing spirit of promoting mutual sympathy through mutual understanding.

"Hinduism"

The readers of both magazines are, in effect, a Club, as the English say; a *Cercle*, as the French have it; an Association, in the U. L. T. sense of that word. Freedom, not license, liberty not proselyting or dogmatism, obtains in all intercourse between gentlemen—the consideration which equals show each other. All commerce, discovery, invention, exchange, are in the line of the Third Object; all acquaintance, discussion, association, alliance—what are these but the true commerce of thought? So, in the West, *Asia* more and more gives voice and expression to the best that West has to offer, as *The Aryan Path* is engaged in the "peaceful penetration" of the Western mind from the age-old citadel of the race. The lines of both magazines are convergent. If Theosophy rarely calls attention to them, it is because it has its own synthetic task to attend to, and equally because its readers are in many cases readers of both *The Aryan Path* and *Asia*, and in all cases committed to all three objects of the Movement, which each serves in its field al-

lotted by *Karma*. August *Asia* contains, among much other useful matter, an article on "Hinduism" which might equally grace the pages of *The Aryan Path* or of THEOSOPHY.

THEOSOPHY IN INDIA

"Hinduism" is from the pen of Mr. M. N. Chatterjee, who, Theosophists should understand, is not the Mohini M. Chatterjee of the early days of Theosophy in India and Europe. This Mr. Chatterjee was born at Lahore of Brahman parentage but has become a cosmopolitan without ceasing to be a Hindu. He has studied in Scotland, in Germany, and in America, and has, for the past four or five years, occupied the chair of Social Science at Antioch College, Yellow Springs, Ohio—"Antioch" being, as most readers of THEOSOPHY are aware, the institution presided over by Mr. Arthur E. Morgan, the distinguished Engineer, now also head of the "Tennessee Valley Authority".

Theosophy in India has, alas, been almost wholly associated in the public mind with the "coat of many colors" spun and dyed at Adyar by Mrs. Besant, Mr. Leadbeater, and their congeners, out of the material provided by H. P. Blaavtsky. Mr. Farquahar's "Modern Religious Movements in India", accepted by the intelligentsia as authoritative, is unfortunately based entirely on the "neo-theosophy" of Mrs. Besant, not on the teachings of H. P. B., in its treatment of The Theosophical Movement in India. Mr. Chatterjee's article in *Asia* is a thousand times truer exposition of Theosophy than anything that has ever come to light from Besant-Leadbeater, Tingley-Purucker sources.

WHAT PURE HINDUISM IS

All too many Theosophical students are unconsciously more or less biased in their views of religions in general and of one or another religion in particular. As a rule, they are sympathetic toward Buddhism, but dubious of Hinduism—or "Brahmanism" as it is more generally called in the West. Mr. Chatterjee's article is well worth the study of every Theosophist from every point of view—most of all, perhaps, from the consideration that the Theosophy of H. P. B. and her Masters has been degraded by many of its own followers as badly in two generations as Hinduism has been in two milleniums. We can only quote briefly from Mr. Chatter-

jee's text, but it will be enough to show the fundamental identity of that Wisdom-Religion or Secret Doctrine which underlies all religions as well as our Theosophy. He writes:

TRUE "BRAHMANISM"

> " . . . it will not be true to describe Hinduism as a religion only. That is merely a part of it. . . .
>
> "The heart and essence of Indian experience is to be found in a constant intuition of the unity of all life and the instinctive and ineradicable conviction that the recognition of this unity and the realization thereof constitute the highest good and the uttermost freedom. . . .
>
> "Filled with enthusiasm for this doctrine of the unity and interdependence of life, the Brahmans set themselves to found the ideal society upon the basis provided. But how was it to be achieved?

"THE SCIENCE OF THE SELF"

> "To answer this adequately would mean expounding the science of the Self—which is the religion and the philosophy of India, and there are six schools of such philosophy and religion. The central thought in all these schools is recognition of the unity of all life—one source, one essence, one goal—and realization of this unity as the highest good, bliss, salvation, freedom, which is the final purpose of life. How is this to be achieved? By *Dharma* alone."

BUDDHISM AND HINDUISM

Theosophists forget that Buddha was a Hindu, and his life mission to reform the prevailing code, under which the Secret Doctrine had become six schools of philosophy, the Wisdom-Religion a settled creed—just as Christians forget that their own Christ was himself a Jew who came to reform, not destroy, to "fulfill the Law", not to subvert it afresh as the Jewish schools and sects had done despite the labors of Hillel. Mr. Chatterjee, discussing the concept of *Dharma*, goes on:

> "Buddhists later elaborated this concept of Dharma in the Four Truths and the Eightfold Path, to be applied universally. But the Brahmans prescribed Dharma to each caste, presumably according to the capacity of each."

Here Mr. Chatterjee, if, as it would seem, he is speaking of the time of Buddha (*circa* 500 B. C.), should have re-read his *Bhaga-*

vad-Gita which, according to Hindu chronology antedated Buddha by another 2,500 years—for he says:

> "Whether the caste system was established already and Dharma was imposed on each caste according to its tradition is not clear."

"The Four Castes"

Mr. Chatterjee describes and illustrates the four castes and their several occupations and duties and dispositions—these words indicating the meaning of Dharma to the Hindu mind. He makes a most important comment in elucidation:

> "Thus caste is based on ethical and cultural but not on pecuniary or strictly religious lines, and probably has its origin in the Brahmanical organization."

This is undoubtedly the case in practice and has been so for millenia, but the *Gita* shows that caste as character, nature, tendency, birth and other environment, is due to no organization, but to the seeds of past *Karma* in each individual—his *Skandhas* "good" as well as "bad", as Buddhism would say, along with Theosophy. Indeed, Mr. Chatterjee himself indirectly indicates this by saying a little later:

> "The caste system has been sometimes explained as a result of *Karma* (action, deeds, etc.) . . . Karma is not a mechanical principle but recognizes the past as determined, while the future is conditioned. Possessing the light of knowledge and acting accordingly may [will?] change the future of an individual. That is, by good actions, pious deeds and self-control a Sudra would eventually become Brahman-like, as a Brahman, following the same procedure, would become godlike. . . . There is no concept of eternal damnation. Punishment for evil deeds is meted out in this life. If not, it is bound to affect the next life. That is, as a result of misdeeds, he is likely to be born into a lower family, lower stratum. Some even believe that he might be born as a beast. . . . The principle of Karma insists on the primacy of the ethical and identifies God with the rule of law."

Different Levels, Differing Views

It is sometimes forgotten in the West that Hinduism is not a proselyting faith; equally, that there are as many notions among Hindus of varying degrees of culture as among Christians, hence

the notion that *all* Hindus alike believe that a man can be reborn as a beast. On all this Mr. Chatterjee writes:

> "Hinduism has been accused of not having a positive concept of God. The nature of God the Hindu never attempts to describe. . . . He recognizes that one's knowledge of God is limited by one's capacity to understand Him. . . . The Hindu recognizes the different levels of growth in mankind. . . . So one finds all sorts of beliefs in different levels of Hindu society."

CASTE UNDER THE LAWS OF MANU

A most valuable paragraph on caste as originally understood and applied—and a lesson to our *Western* Brahmans—is put by Mr. Chatterjee thus:

> "It is interesting to note the difference between the highest class, the Brahman, and the lowest class, the Sudra. According to Manu, the lawgiver, a Sudra can do no wrong. He is at the bottom of the scale, and ignorance is not criminal. This is an absolute converse of the western doctrine that the King can do no wrong. For the same offense, according to the lawgivers, a Brahman is severely punished while a Sudra gets off with a slight admonition. The Sudra is free from innumerable forms of self-denial imposed upon the Brahmans."

HINDUISM AND THE MAHATMA

Mr. Chatterjee discusses the conception of *Maya*—illusion—as understood by Hinduism, the force of *Kama* or desire, the three-fold way of Dharma when intelligently pursued—the path of *Jnana*, Wisdom in conduct; *Bhakti*, devotion in action; Karma, as service in one's station. All these, he says, lead to the highest realizable attainment of freedom, even in this life. What could be a truer exposition of pure Theosophy than this of pure Hinduism?

> "Man's endeavor fluctuates from one thing to another. It is only when his thought is directed beyond individual likes and dislikes that he comes upon reality. It is only when his efforts take him beyond all personal interests and the inertia of customary habits that he begins to recognize the silken thread which binds all life together. It is only when his love transcends his self-seeking that diversity disappears as the mist before the rising sun and he becomes a great soul—a *Mahatma*. This is the ambition and the goal of a Hindu irrespective of caste, creed, and sex."

This the ideal and the law, as conceived and contemplated by

Hinduism, is the same as that of Buddhism, of Taoism, of Christianity, of Theosophy—but all alike tend or have tended to fall into some settled habit of mind, and so the ideal remains unrealized except by rare individuals here and there. For readers of THEOSOPHY, familiar with the *Declaration* of "U. L. T.", Mr. Chatterjee's article has the attitude and outlook of a true Theosophist, and we may all equally share in his concluding remarks:

> "... the great prayer was not, give me this or that, but lead me from darkness to light, from falsehood to truth. Thus the Brahman ventures to become God. I admire the Brahman, I admire his discipline, I admire his insistence on objectives that disregard physical comforts or discomforts and the good things of the earth. But I regret that in spite of great promise he failed to retain his Brahmanhood but became fixed in caste."

"SPONTANEOUS GENERATION"

The Sunday issues of the New York *Herald Tribune* carry a section devoted to the "Progress of Science". In the number for May 26, 1935, is an interesting item to Theosophists. It runs:

> "The old controversy about whether life must come from living matter or whether it can come from non-living matter which centered around the supposed spontaneous generation of maggots and bacteria is being revived and centers around the viruses, units much smaller than bacteria, about the nature of which very little is known. Sir Henry Dale discussed the problem in a lecture at the Imperial College of Science, London. He admitted that the minute size is the principal objection to frankly accepting the smallest viruses as living organisms. . . . The virus, Sir Henry believes, may be a stage in the life of a larger and more complex organism and has the power to reconstitute itself into a larger body. He believes they are living forms generated from previous living forms."

MUTUAL MISCONCEPTIONS

Modern science still fears religion—that is, the only "religion" of which it has experimental knowledge; and so, shuns anything and everything with a basis professedly non-materialistic. Equally, professional religion fears modern science, the only science it knows of, because the whole progress of knowledge rests upon experience, experiment, and understanding of nature's laws and processes. Neither of the two giants is prepared to go outside its own self-imposed limitations. Our Western science has ever regarded

"spontaneous generation" as smacking of the miraculous, while the theologians see in the expression the advance guard of an attempt to undermine the notion of an extra-cosmic personal God or gods.

A Reconciliation

Theosophy could reconcile their mutual misconceptions, but what warring tribes will listen to irenical approach till one or the other is vanquished? "Spontaneous generation" is a term coined by Stahl and Becher, great pioneers in chemical science, and was in vogue for a century till upset in favor, if not in fact, by the experiments and theories of Lavoisier and others. Stahl's *phlogiston* is the same as the *prakriti* of the ancient Hindus, identical with the *mysterium magnum* of Paracelsus, the "astral light" of the Kabalists and alchemists, the "protyle" of Prof. Crookes—all variants, due to partial perceptions and still more partial reasoning, on the "one substance principle" or "Spirit-Matter" of *The Secret Doctrine,* the (esoteric) Buddhistic *Svabhavat,* itself the active aspect of the *Mulaprakriti* of the *Upanishads* and the *Puranas.* Students of the scientific bearings of Theosophy on biogenesis and on theological conceptions and misconceptions may welcome a few citations among the many statements recorded by H. P. Blavatsky.

Some Occult Theorems

Take first, the statements on pages 125 and 258 in the first volume of *Isis Unveiled*, and repeated in *The Secret Doctrine*, volume one, at pages 338 and 579. Applied to both modern science and modern theology, these statements pour the oil of peaceful understanding on the turbulent waters of antagonistic religious and scientific dogmas and theories. The facts witness the theorems, the theorems include all the facts—quite the reverse in both science and religion.

Next, let those Theosophists who have access to the early volumes of *The Theosophist*, turn to the issue of September, 1882 (volume III, page 319), to the article, "What is Matter and What is Force?" This article was written by one of the Adepts. Cognate with this is an address by Dr. Leopold Salzer, reproduced in the *Supplement* to *The Theosophist,* July, 1883, at page 4, and, finally, the article in comment, entitled " 'Odorigen' and Jiva", to be found at page 251 in the main number of *The Theosophist* for July, 1883.

Other References

Then, the *Glossary* may be consulted, under the captions: Anima Mundi, Humanity, Subhava, Sudda-Satwa, and Svabhavat. When all these statements are correlated, the expression "spontaneous generation" will be found to have sense, reason, and justice in it, and the materialistic and theological speculations and dogmas on life-origination will be seen for what they are—amorphous shadows and silhouettes of the Eternal Verities. "Occult teachings are pre-eminently *panspermic*", says H. P. B. in *The Secret Doctrine*, II, 133. Other statements profitable to weigh will be found in the same volume at pages 116-17, 150-1, and 157-8.

"Viruses" or "Lives"?

This western term "panspermic", borrowed by H. P. B., may mean, in her use of it, that what are now-a-days called "Germ-cells" and "Somatic cells" are *fundamentally* alike, as are "cells" and "crystals". Hidden in both is the same One Life, and the terms merely indicate, or should indicate, the "waking" or the "sleeping" state of the "Lives" in any given condition of environment.

The clue to cancer and to many other diseases is to be sought for in the accidental or artificial "waking-up" of sleeping "lives" in an environment which they proceed to "devour" in the same sense that men devour nature. Hence the deadly risks inseparable from the use of "serums" and "gland extracts". In other words, "germs" that ordinarily and normally are somatic in our bodies, are aroused into "viruses". It may be worth while to record here one of H. P. B.'s statements on these "Lives" or "germs":

> "Science teaches us that the living as well as the dead organisms . . . are swarming with bacteria of a hundred various kinds . . . which, except larger species, no microscope can detect. . . . Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great *physical* truths. . . . But the Occult doctrine is far more explicit. It says, . . . each particle—whether you call it organic or inorganic—*is a life*. Every atom and molecule in the Universe is both *life-giving* and *death-dealing*. . . . It creates and kills; it is self-generating and self-destroying."—(*The Secret Doctrine,* I, 261—which should be read in conjunction with the statements in the same volume, pages 222-225, 249-250.)

"WHEN DOCTORS DISAGREE—"

Thoughtful readers may well compare the foregoing with the "educational exhibit" prepared by the New York City Cancer Committee. It is said that twenty hospitals and eight welfare organizations contributed, showing what is now being done to prevent and treat cancer as "Science's Drive on a Public Enemy." (*The Literary Digest*, June 1, 1935). The Theosophist with even a little knowledge of the Law of Causation knows that there is no enemy of the public outside of the public itself, that people individually and collectively set in motion the causes bringing about good or evil results to those who produced them.

At the exhibit it is said "The dominant note was one of optimism. Of the 18,620 persons in New York with cancer, it was explained, 7,565 could probably (!) be cured with proper (?) treatment." Judging from the increasing predisposition to disease in modern civilization, not to speak of the lack of any true basis for diagnosis, treatment or cure with consequent false methods of procedure, the Theosophist also knows the emptiness of an optimism springing from an unsound probability. What are the facts? Simultaneously with the exhibit prepared by the New York Cancer Committee, "Dr. Frederic L. Hoffman, indefatigable gatherer of statistics about the state of health and other items in the United States, made public his latest study of cancer. Its dominant note was gloomy, even alarming," observes *The Literary Digest.*

"MYSTERIOUS DISEASE"

> Doctor Hoffman's figures, obtained from 165 American cities, showed that cancer is now the second greatest cause of death, being exceeded only by heart-disease. It is without doubt, the world's most mysterious disease. Its cause is still shrouded in obscurity; conflicting theories lead to confusion and doubt. . .
>
> A cancer seems to consist of a group of "wild" cells, possibly all arising from a single cell which has somehow undergone a change, escaped from the regimented control in which all normal cells are kept by the body, and begun reproducing at a furious rate at the expense and to the detriment of other cells.
>
> Generally speaking, there are two types of cancer, depending upon whether the original "wild" cell was derived from epithelial or connective tissue. Epithelial cancer is called carcinoma; the other kind, sarcoma.

The multiplying cells steal food from healthy cells in the vicinity; they crowd the others out, give off poisons that kill them. Moreover, most rapidly growing cancers, like mobs, have no internal organization; they may destroy not only their surroundings but part of themselves. A large cancer often breaks down, decomposing on the inside while the outer cells, still well nourished in the vicinity of healthy tissue, continue growing. Small fragments of the cancer break off, travel through the blood or lymph streams, and establish secondary cancers elsewhere.

When the cancerous growth is discovered soon enough, it may be removed entire by surgery. When it can not be cut out, it may sometimes be destroyed by radiation, for cancer-cells seem to be less stable, and less able to stand doses of killing radiation. . . .

The chief mystery is: what causes the original cancer-cell to become "wild"? . . .

Some authorities believe that cancer is really a systemic disease. Irritation or chemical changes may provide the immediate cause for the local appearance of the cancer, but the body has already been predisposed to it for other reasons.

No acceptable theory has yet provided an adequate explanation of the recent rise in cancer deaths. . . .

Telepathy, Clairvoyance and Mediumship

In a very learned article on "Telepathy and Clairvoyance in a Trance Medium" in the *Scientific American* for July, 1935, the author, an Associate Professor of Psychology at Duke University, begins by saying that "Mediumship is still a puzzle to psychology" —and a dangerous one, Theosophy would add. The utterly unsatisfactory results from the spiritual and practical point of view, not to say anything of the great dangers and damages coming to the human instruments involved and to those who seek them, entirely offsets any supposed good in the dabbling. Some of the observations made and arguments set forth, however, are useful to note:

> Most investigators of the medium have naturally set to work to solve the problem of the spiritistic nature of mediumship. The medium claims spirit contact and communication, and this claim is thus made the immediate point of attack by the investigator. The problem is surely a legitimate one, but it is just as surely not logically the first problem to be attacked. Like many other problems in nature, it cannot be solved without

being let alone until something else that is naturally preliminary is first solved.

The spirit theory of mediumship is, in my judgment, to be considered as a possible one only after it is first clearly established that the natural powers or abilities of the medium either in trance or awake are incapable of explaining all of her performances.

In a huge number of tests, now numbering several hundred thousand separate trials, it was shown, among other things, that telepathy and clairvoyance are perfectly natural abilities, are related to certain other mental processes that are better known, and that they are closely related to each other.

Students of *Isis Unveiled*, or who have read Prof. Crookes' *Researches Into The Phenomena,* may compare the quoted statements with those to be found in the first volume of *Isis* at pages 44-47, 199 and 202.

REFORM A MATTER OF CHOICE

The same knowledge and power may be used for construction or for destruction, but the powers for good must prevail in the long run because they have with them what the others have not—all of life and nature's preservative forces. How simple it is to turn a seeming evil into a power for good may be illustrated by analogy. "Mexican Arms Factory To Manufacture Plows," reports the New York *Times*, May 26, 1935:

Mexico's Government armaments plant will in the future manufacture plows and other agricultural implements.

The change was decided upon yesterday by President Lazaro Cardenas after a study of possible uses of the plant, which had been idle for several months.

Work will commence, as soon as necessary changes in equipment have been made, on the manufacture of 10,000 plows ordered by the National Agricultural Credit Bank. Employment will be given to 400 former munitions workers.

Just suppose that all munitions plants were to be so converted! A relatively simple matter so far as the action is concerned, and yet what a change in outlook on life is required to enact all such reforms. The fact that Mexico, a "backward" nation, should be one to take this step is significant—and the more so when considered in connection with other efforts to make that country's government "of the people, for the people, and by the people."